

(from his discourse on Nativity, p. 286); John Chrysostom (from his commentary on Philip., Timothy and Coloss., p. 280); Severus (from Prosphorikon [Prosphonisis], p. 258).

## D

Pp. 290-324 : A treatise by the same Mūshé bar Kēpha on the hierarchy of the angels

(ܡܠܚܝܬܐ ܕܡܠܬܐܢܐ).

This fourth maimra has sixteen kephalia, and divisions in form of diagrams on pp. 300 and 305.

Begins : ܡܠܚܝܬܐ ܕܡܠܬܐܢܐ ܕܡܠܬܐܢܐ

On page 299 there is a quotation from a ܡܠܚܝܬܐ (sic), possibly the Areopagite, which begins : ܡܠܚܝܬܐ ܕܡܠܬܐܢܐ ܕܡܠܬܐܢܐ.

On page 321 a book by Philoxenus is quoted with the title of ܡܠܚܝܬܐ ܕܡܠܬܐܢܐ.

The MS. was written in Mosul, Thursday, 10th October, A.D. 1925, by the deacon Matthew, son of Paul, in the time of Elias Shākir III, of Mardin, the West Syrian Patriarch of Antioch; and of Athanasius Thomas, Metropolitan of Mosul; and of Severus A. Barṣaum, Metropolitan of Syria; and of Clement John, of Mardin, Metropolitan of the Monastery of Shaikh Matti in the mountain of Alfāf.

Written in a clear and neat West Syrian script. Profusely rubricated. Headings in Estrangela characters. There are some blanks left for the words and passages which the copyist was unable to decipher, especially on pp. 232, 255 and 274.

## Mingana 10

245 × 160 mm. 136 leaves, nineteen lines to the page.

The Gospels according to the Harklean Version, as follows : Matthew, ff. 1b-30b; Mark, 31a-75a; Luke, 75b-136a; John, completely missing.

Apart from the Gospel of John, which is completely missing at the end, the MS. is also incomplete at the beginning and has the following lacunæ :

Matthew begins with xiii, 13, and all the preceding chapters, i-xiii, 13, are missing. Between ff. 10-11 there is a lacuna of several leaves which contained xvi, 20-xxi, 39. Between ff. 20-21 is a lacuna of two leaves, and xxiv, 51-xxv, 27 are missing. Another lacuna occurs between ff. 30-31 where xxvii, 47-xxviii, 20 are missing.

The lacunæ in Mark are : between ff. 37-38 three leaves with iii, 23-iv, 33; between 47-48 one leaf with vii, 26-viii, 1; between ff. 59-60 two leaves with xi, 14-xi, 27; between ff. 69-70 two leaves with xiv, 42-xiv, 60; between 74-75 one leaf with xvi, 16-20 and with the beginning of the introductory discourse which contained the number of the parables and miracles of the Gospel of St. Luke.

The lacunæ in Luke are : between ff. 77-78 three leaves with i, 32-ii, 3; between ff. 87-88 one leaf with v, 2-v, 24; between ff. 107-108 two leaves with x, 24-xi, 8; between ff. 127-128 one leaf with xvii, 25-xviii, 4; between ff. 128-129 one leaf with xviii, 15-xviii, 26; between 135-136 one leaf with xx, 26-xx, 38; from xx, 47 till the end.

Out of 214 numbered leaves the MS. has only 136.

No date. The writing is a clear and bold West Syrian script of about A.D. 1300. Many church lessons are marked in Estrangela characters in the body of the text; the lessons of the feasts that were established in the Church at a later date are marked on the margins by another hand.

Rubricated. Broad margins. Occasional glosses on the margins. Here and there some damaged words.

Complete set of *Puḥḥāmēs*, or rhetorical signs which seem to have been taken from the MS. from which the present one is a

